

The AUSTRALIAN CHURCH RECORD

For Church of England People
 CATHOLIC - APOSTOLIC
 PROTESTANT &
 REFORMED

Vol. XV. 43. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

AUGUST 15, 1929.

[Issued Fortnightly.]

Single copy 3d. 9/- per year, post free.



Homely Melody.—By Grace L. Rodda.

Illustration.—Rev. R. B. S. Hammond, re-elected President of N.S.W. Prohibition Alliance.

Leader.—Religion and Culture.—By Bishop Armstrong. An address delivered at the annual conferring of degrees by the Melbourne College of Divinity.

Letters to Editor.

Seeing the Future.—By Rev. A. S. Devenish. A comment on Miss Pankhurst's new book.

Tanganyika Appeal.

Why is Cambling Wrong?—By Rev. W. H. Irwin, M.A.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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No fewer than 4,500,000 of the 11,000,000 Bibles put into circulation last year went to China.

An edict in Yemen forces all Jewish children upon death of their parents to embrace the Moslem faith.

Statistics reveal that the drug habit is decreasing in U.S.A., and increasing elsewhere.

"No illusions," applies to the bride in an Australian church recently who chose for her wedding hymn, "Lead us, Heavenly Father, lead us, O'er the world's tempestuous sea."

Palestine is no longer of the "unchanging East," but is rapidly becoming

modernised. Approximately 3232 telephones are in use.

In the Island of Crete, Prof. Andreas, the Greek archeologist, has unearthed an ancient Jewish synagogue from the times of Christ and Philo.

The income of the New Zealand Board of Missions for the past financial year was a record one, being £1000 higher than the previous year.

The last message of Bishop Chavasse was: "Hold fast to prayer, honour the Holy Spirit, be faithful to Christ, believe that God reigns."

It is stated that the Bishop of Jamaica uses the aeroplane for visiting the remote parts of his diocese, and that the Bishop of Gibraltar contemplates doing the same.

The Bishop of Tanganyika writes that it has been decided to proceed at once with the preparation of plans for building a Cathedral at Dodoma, the initial cost not to exceed £300.

Another indication of the wide distribution of Australia's wealth is that deposits in State savings banks amount to £168,898,691, and in the Commonwealth Bank £48,017,914—a total of £216,916,605.

Archbishop Mannix, in Melbourne, recently said there should be no room for "sectarianism" in Australia. In the same week he presided at a lecture wherein Luther was vigorously denounced as a reprobate!

So widely distributed is the wealth of Australia that only 35,000 persons pay taxation on incomes of £750 or more a year. The fact, which was mentioned by the Prime Minister (Mr. Bruce) in Sydney, is a complete answer to the Communists.

Observing a call for a copy of the old time "Bugge" Bible, required for exhibition purposes in Ballarat, Victoria, Mr. Fred J. Martell, of that city, promptly responded by producing from his extensive library a copy left him by his father 30 years ago. The "Bugge" Bible dates back to 1531.

Many thanks to those who supplied the missing quotation in last issue. Here is another query, for authorship, of the following:—

"Ecclesiastics, spider-like, on Jesus Christ the Door,

Have spun their cobwebs fine, until They've darkly closed Him o'er."

"This drug consuming habit is a black spot on the fair name of 20th cen-

tury progress," said Dr. T. M. Dishington in his presidential address at the Homoeopathic Congress, which was opened by Prince George, in London. Dr. Dishington said that more deadly drugs were taken a head of population than ever before in history.

"The severe earthquake in Palestine (July 11, 1927) was so serious that a scientific authority of the Palestine Government has warned the people that the Mount of Olives is highly dangerous, and no more houses should be built in that locality." The very spot where the cleavage of Zech 14: 4 will take place!

A piece of masonry from York Minster has been dispatched to Australia to be incorporated in the fabric of the new Episcopal Church, Christ Church, now being erected at Bundaberg, Queensland. Pieces of stone from Westminster Abbey and Canterbury Cathedral are also to be built into the walls of the church.

It has been announced that Princess Mary's two sons, the Hon. George and the Hon. Gerald Lascelles, have been entered upon the lists at Eton. The Hon. George Lascelles is six years of age, and will go to the school in 1936, his brother, who is five, following him there about a year later. Prior to attending Eton, the boys will go to a preparatory school at Walberton, near Bognor.

Canon John Gamble, D.D., of Bristol Cathedral, who passed away in February, aged 70, left gross estate of the value of £103,885/5/-, with net personalty £100,900/5/11. He left the whole of his property "for the promotion and encouragement of the higher education of women, meaning thereby the education of female students in the subjects or some of the subjects which for the time being and from time to time may compose or form part of the curriculum of undergraduates of any University in the United Kingdom."

Speaking at St. James's Hall recently, the Coadjutor Bishop of Bathurst (Dr. Wylde) made a strong plea for the erection of more country churches. The meeting was held under the auspices of the Fellowship of Faith. Rather than use the so called "union" churches, declared the Bishop, he would prefer to see the Bush Brotherhood utilise a room in a homestead, as had not infrequently happened during recent years. The "union" churches were minus both altar and font. Catholicism was well watered down. "They have done more harm to our faith than anything else in the world," he said.

Jesus Shall Reign

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Or

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Victorian Deputationist,
St. Paul's Cathedral Buildings,
Flinders Lane, Melbourne, C.I.,
Victoria.



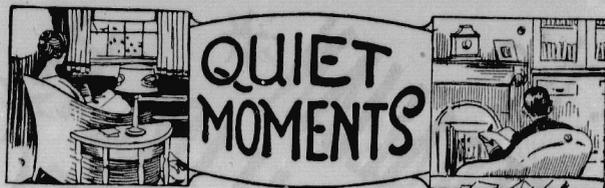
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Quiet Moments

Alone Without Jesus.

DO we ever contemplate what the state of the world would be without Christ? The very lowest levels of life reached in the most degraded heathenism that has been known, the terror of life, and the many hardships which spring from low ideas of God, are but a small portion of the penalty which follows the absence of Christian ideals.

Is this a reason why Heathenism is permitted—to show the difference? We know, too, that whatever is defective in our own civilisation is due not to Christianity, but to the lack of it. So far from Christianity being a failure, it may truthfully be said that it has not yet been thoroughly tried in any part of the world. The absence of Christian character, even to a small extent, immediately affects the whole welfare of the body politic.

What a truly awful experience it would be for us were all traces and influences of Christianity to be suddenly wiped out. What an immense gap would be caused! Doubtless many people would find they could quite easily live for some time longer, as they have done in the past, without Christ. But the world could not hold together for long. Our present ills are mostly due to the partial eclipse of the brightness of Christ from His world. What, then, must ensue from the entire obliteration of all Christianity? We hardly like to think about it. It is too terrible for words. If all our Churches were destroyed as by earthquake. If all preachers of the Gospel became dumb. If every copy of the Bible perished. If our memory of Jesus became a perfect blank. If God took away His Saints from every country and of every denomination, as Scripture says will take place some day. (1 Thess. 4: 17.)

Indeed, men of the world have tried often to eradicate the trace of Christ from this earth. They cried, "Away with Him!" and were exultant when He hung upon His Lonely Cross. Guy Thorne's book, "When it was dark," describes in the novelist's way just what is very seriously being attempted to abolish Jesus from the faith of the modern world. Bolshevik Russia, and our own Socialistic Sunday Schools, which travesty the Gospel and ridicule our Jesus, are trying to destroy His memory. Extreme teachings undermining the truth of the Scriptures, are just as effective in trying to put an end to Christ.

As potent in that direction are the worldly efforts to obliterate the influences of true religion by indulgence in pleasure or vice. And it is as destructive of the influence of Jesus to introduce some alien doctrine and cult under the specious name of religion. But "there is none other name under heaven given among men whereby we must be saved" (Acts 4: 12).

What awful experience for any individuals to find themselves cut off from the hope of the Gospel! This may be effected simply by their own lack of obedience. In health and wealth we may be careless of our loss, or quite

oblivious that we suffer any deprivation. But let our true nature assert itself and at once find out where we are, and what we have lost. Judas Iscariot must have felt something like this when he cried, "I have betrayed the innocent blood." He found himself unutterably alone, having turned from Jesus.

The Cross of Jesus is a most real but awful symbol of the loneliness which follows desertion of God. The Creed affirms that Christ was Dead and Buried. Upon the Cross He took our place though He deserved it not. "He became sin for us." He endured the isolation which falls upon those who forget God. There was no injustice in that penalty, since He elected to be one of us, and so took what was our deserts. He was the Exemplar in that loneliness, as He is the Saviour of all who turn to Him for fellowship.

It is vain to attempt to live without Jesus once we have known of His companionship. Cowper could write in his hymn, of the "aching void the world can never fill." We cannot be religious without Jesus, and yet we try at times to be satisfied with the painfully correct performance of rite and ceremony which, good in their place, cannot be true substitutes for the service of the heart. It is not surprising that many people seek in moral and philanthropic activities satisfaction which can only arise from personal friendship with Jesus.

Can we really be satisfied with anything short of that perfect enjoyment of His Presence which is given to all who truly turn to Him? We may not dare to contemplate going out into the darkness beyond this life without Jesus, Who is "the Way, the Truth and the Life." We cannot even dare to live a day at a time without Him. Yet there are many lonely people who need just the companionship of Jesus to make their lives complete.

But if without His Way our path we seek,
And if without His Word we fain would speak,
We quickly learn 'mid loneliness and loss
To gain the strength that floweth from His Cross.

Ever so many people have thought that Lord Rosebery would have made a much more efficient Archbishop than a Prime Minister. This now is confirmed by Mr. J. B. Capper's letter in the "Times": "It is not, I think, generally known that among the many forms of intellectual activity in which Lord Rosebery engaged was the occasional writing of sermons. Two of these were preached from the pulpit of St. Paul's Cathedral.

For the first time in its long history, the Abyssinian Church, which is in communion with the Coptic Church of Egypt, has now a native Archbishop and four native bishops. They were consecrated by the Coptic Patriarch of Alexandria, in the Cathedral of St. Mark in that city. Hitherto, all the bishops of the Abyssinian Church have been Copts.



Letters to the Editor

Church at Crib Point.
Received from M. L. Kent, Hornsby, New South Wales, 5/-—Editor, "A.C.R."

A Reformation Sunday.

Rev. T. Quigley, M.A., of Hobart, writes: I hope that the excellent suggestion of the Rev. L. Gabbott that we have a Reformation Sunday, will be taken up by the Evangelicals in Australia and Tasmania. It would give us, at the present time, the opportunity of expressing the eternal truths rediscovered and handed down to us by the Reformers. It is interesting to note that in the Reformed French Church, in the German Protestant Churches, there is a Festival of the Reformation, which is observed on the first Sunday in November. It would be well if we could adopt the same Sunday in Australia and Tasmania.

The Archbishop of Brisbane.

Mr. A. Ealey, of "The Retreat," Northam Avenue, Brisbane, writes:

In your issue of July 18th, in connection with a Special Synod Meeting, I am reported to have said: "Dr. Sharp has surrendered the great heritage handed into his care by the Church of England, by allowing Dr. Duhig to take precedence over him at State Functions." I have since learned from an official source, that when Dr. Sharp attended the Governor's Levee to represent the loyalty of Church members to the Crown, he could not have done otherwise than accord that precedence. That being so, I cannot but express regret for the statement made, withdraw it unreservedly, and tender my apology to Dr. Sharp for the expression used.

Archbishop of Melbourne.

Liberal Evangelical writes:

During the deliberations prior to the appointments of the two last Archbishops of Melbourne (I mean Drs. Clark and Lees), the Melbourne Press, I remember, demonstrated a tactlessness that offended earnest Anglicans and was always in danger of militating against the successful outcome of the election then in progress. Nothing could antagonise a sensitive Church Dignitary invited (possibly) for the first time to accept such an exalted position, or even merely communicated with in regard to the vacancy, like such mischievous comments and attempted forecasts as were made by the daily press. As a matter of fact there is good ground for the belief that such comments actually antagonised at least one eminent Churchman, to the Australian Church's loss.

To-day (27th July), however, we have in a certain morning newspaper the culmination of a series of such articles, such as is abhorrent to all fair-minded people. We now have the "news" that "Australians were summarily rejected," a most ill-informed and mischievous statement. Too, it is stated that Canon Rogers, of Birmingham (one of England's most eminent Clerics) has such leanings to the Political Labor Party, that for that reason alone he would not be acceptable, and suggesting that he would rather subordinate his Political prospects in England any call that might be made by his Church in Australia (an insulting suggestion at the very least). Further, it suggests, in the same vein, that Social Status would influence such men as Canon Rogers in this spiritual matter of such importance to Australia. Concluding, the article in question most satirically (a significant comment on the editorial supervision of the paper) refers to the Archbishops of Sydney and Melbourne as "Plums."

In short, Sir, this paper is guilty of indiscretion and mischievous comment far exceeding anything previously attempted by the Australian Press on such important and special occasions. The paper fears not to wound the susceptibilities of the Dean and Board of Nomination, nor of any eminent Clerics who may be in their minds as possible nominees. All it desires is that it should have a hand in the matter, no matter how it goes about it.

And ulterior motives are not hard to find. For many years this paper, professing to be

a champion of Democracy, has in matters of Church procedure, consistently attempted to intervene to the detriment of democratic procedure and to the scandal of high-minded Church people. Ambition, in short explains portion of this sort of thing. But apart from that, it is patent that a paper, whose Executive contains a churchman who is known for his extremism, even to the extent of Pulpit advocacy of Compulsory Auricular Confession, should go out of its way to interfere in the present situation, and hinder the maintenance of the Anglican Communion as a Protestant Establishment.

Instruction of Teachers.

Rev. Maurice de B. Griffith, M.A., writes: Some figures published in the "Review of the Churches" indicate that the Churches in America show an increase of 30 per cent. of membership compared to 17 per cent. increase of population. The vital point, which cannot be too often reiterated, is that the problem of Religious Education is a Unity, whether in the Sunday School, State School or Secondary School, and I might add, in the congregations of the Church. The eagerly awaited report of the Church Assembly in England will further show that our Mother Church is alive to this fact, for it will deal comprehensively with the Religious Education of the child, the adolescent and the adult.

I would like, however, to point out that our Church in Australia is moving to meet the situation in a way that it never has before. The reports you published last May of the Australian Sunday School Convention and the meeting of the General Synod Sunday School Commission, showed for one thing that informed opinion is taking a wider view of the subject and that the work in State and Sunday Schools, important though it is, can only be envisaged as part of a larger question of Religious Education. Moreover, Youth work on week days as well as Sundays—the two aspects cannot be separated without courting failure on the whole—is becoming the particular concern of a Council for Youth (of young Churchpeople aged 15 and 21) such as we have in this diocese. Once the determination of General Synod that there shall be a General Board of Religious Education, as already exists in Canada, comes into force, and the sooner the better, we will be in possession of an official body to co-ordinate and control the whole of the Church's activities in this important matter.

The first meeting of Directors of Religious Education which was held in Melbourne recently, is an indication of what benefits accrue from concerted action. Meanwhile, the reorganisation of the Church of England Boys' Society as the Order of Christ the King, based upon the famous and successful Order of Sir Galahad in the Protestant Episcopal Church in America, on which the Methodist Order of Knights has been modelled, minus the search for the Holy Grail, is encouraging evidence of a move in the right direction. Writing to me early this year, Archdeacon Dennen, the Founder of the Order of Sir Galahad (Inc.), said: "If you should decide to take the work up in Australia) we would give you authority to establish a National Council and make you automatic, so that you would be free to develop the work, broaden it adequately, and enrich it to suit your particular needs." Nor must we lose sight of the fact that the Australian College of Theology by inserting and improving the course on Religious Education in both the Th.L. and in the Th.A. is doing much to train Clergy and leaders for the work. I think it can fairly be claimed that the Th.L. will presently provide a Theoretical and practical course of training in this respect that will be an example to the rest of the Anglican Communion.

While writing in this connection, may I point out that a unique opportunity for instruction and discussion will be provided by the All Australian Summer School for Clergy, Teachers and Leaders of our Church, which it is proposed to hold at Canberra from Jan. 3 to 10, 1930. At the Directors' Conference we decided to pool our resources for a united effort at the Federal Capital. The programme includes lectures on Theory, Method and Subject Matter, and discussions on Worship, Clubs, and Organisations, Day Schools and Teachers' Training, and we will have the assistance of specialists in each department. Particulars may be obtained from the Diocesan Directors, or the Hon. Secretary, Miss Akehurst, Box 189, Goulburn.

The Confraternity of the Blessed Sacrament.

"Beta" writes:

In answer to your correspondent "Enquirer," who asks for information about the Confraternity of the Blessed Sacrament

(Continued on page 11.)

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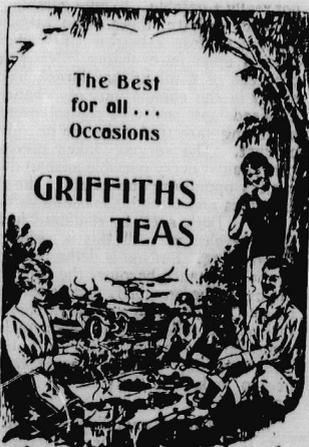
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Occasions

GRIFFITHS TEAS

Why is Gambling Wrong?

(By Rev. W. H. Irwin, M.A.)

TWO rival supporters of the teams in a football match make a sporting wager upon the result of the game. A man takes a ticket in a sweepstake which his fellow employees are running on the Melbourne Cup. These do not seem very heinous offences. The ordinary moral consciousness, especially in Australia, is not offended by them. They are, however, only trivial instances of gambling, and, though technically partaking of the form of gambling, are not really typical of it. "Every moral question has its trivial instances. It would hardly be a fair discussion of the moral issue involved in stealing to base it on the taking of a much-needed penny stamp from the desk of a millionaire." The justification or condemnation of gambling must be based upon a consideration of all its forms, though an opponent must readily admit that all its forms are not equally evil.

A glance at gambling is sufficient to show that the spirit of adventure enters into it. Now, taking a risk may be one of life's noblest actions. The adventurer in every sphere places the rest of us in his everlasting debt and few will deny that the spirit of adventure is the cream of life. In gambling the cream of life has gone sour. In "Bull-Dog Drummond" the hero says to the villain who has sought to dissuade him from opposition by pointing out the risk, "That is what my dear mother always told me. She even went further, dear good woman that she was, 'Never bet except on a certainty my boy,' was her constant advice, and then put your shirt on it." Contrast two ways of putting this advice into effect. Drummond sees through a window the torture of Hiram C. Potts. Putting out the electric globe with a revolver shot, he springs into the room and rescues the American millionaire from the hands of his torturers. The novelist also describes his hero in his room puzzling out from the pages of the "Sportsman" what horse is likely to win a certain race so that he may transfer money from other people's pockets to his own. Both of these actions afforded a thrill, but it is quite manifest which expresses a genuine spirit of adventure, and which a degraded and degenerate one.

Gambling may be pure or mixed. In the latter kind there enters in some skill or trickery or secret knowledge possessed by one party to the wager. In so far as this is so, the gamble is not really a gamble. In pure gambling, such as roulette, there is no rational method of forecasting results which depend upon pure chance. Now the progress of mankind has largely consisted in the elimination of chance. Civilised man seeks to control events by taking care that risks are provided against. The surgeon takes precaution against every possible mishap during his operation; the aviator closely examines and tests his machine before flight. Both seek to eliminate luck, risks or chance. All this is reversed in gambling. Reason is dethroned and irrational chance becomes the deciding factor. The gambler, qua gambler, reverts to the savage stage. This irrational attitude of mind tends to become habitual in his dealing with other affairs of life. This is a great sacrifice to make for the pleasure of the game.

The motive of gambling is so intricate that there is no generally accepted

explanation of it. Perhaps people gamble through quite different impulses. Some desire to abolish boredom and probably herein lies the reason for the great prevalence of the habit among those whose lives are spent in monotonous labours. It gives an interest in life. Not only their own bets, but everything connected with racing, pedigrees, performances, jockeys, owners, marvellous winnings, all these make a never-ending subject of conversation. Then a great deal of petty gambling springs from a desire to prove one's superiority over others. A man's winnings are looked upon as a sign of his prowess or discernment. Yet associated with these various motives there is a natural desire to get something for nothing. A gambler can only benefit by another's loss, and it would seem that to some extent covetousness enters into every wager and every form of gambling. To those who repudiate this motive and maintain that "The money has nothing to do with it," a sufficient reply is to ask, "Why, then, do you not gamble for matches?"

Even those who gamble are willing to admit that great evils spring from the habit in other people. One great evil is the unholy alliance between betting and sport. Opponents of gambling are frequently called "Spoil Sports," but it is the gambler's and not the "wowers" who spoil our genuine sports. We do not need to dwell upon the moral degeneration of the confirmed gambler or upon the crime which is caused by the craze. These are extremes to which most gamblers do not go, but no one can guarantee that he will never go to them. Indulgence in gambling is playing with fire. To-day the virtue of an adventurous spirit is widely popular and deservedly so. But it is not the only virtue. It needs to be balanced by Prudence, an unromantic virtue perhaps, but one which, when associated with self-control, is an indispensable element in a full and rounded life.

The Master's Touch.

He touched her hand and the fever left her,
He touched her hand as He only can,
With the wondrous skill of the Great Physician,

With the gentle touch of the Son of Man.
And the eyes, where the fever light had faded,
Looked up, by her grateful tears made dim;

She rose and ministered to her household,
She rose and ministered unto Him.

And many a life is one long fever—
The fever of anxious suspense and care,
The fever of fretting, the fever of getting,
The fever of hurrying here and there.

He touched her hand, and the fever left her,
Oh, blessed touch of the Man Divine!
How beautiful then to arise and serve Him
When the fever is gone from your life and mine.

And some day, after life's fitful fever,
Methinks we shall say in the home on high:

"If the hands that He touched but did His bidding,
How little it matters what else went by."

Ah! Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,
Touch Thou our hands, let the fever leave us,
And so shall we minister unto Thee.

—Edith D. Cherry.

The biography of Canon Temple Gairdner, of Cairo, has been published. The writer, Miss Padwick, gives a splendid account of this servant of God, who so unreservedly laboured in Egypt as a C.M.S. Missionary. Canon Gairdner was one well beloved, and his death last year was a severe blow to the mission. Those who will have the opportunity of reading his life will be well repaid.

Seeing the Future.

Nox praecepsit, dies autem, appro-
pinqvavit.—Vulgate.

(By Rev. A. S. Devenish, M.A.)

THE text quoted above, which appears in our versions as "The night is far spent, the day is at hand," appears in the Spanish version of the New Testament as "La noche paso, y el dia se acerca," to wit, "The night has passed, the day has drawn near"; and this is the burden of a new book by Miss Christabel Pankhurst, LL.B., who for many years was a prominent suffragist. With a clear understanding, and a wide and thorough knowledge of the trend of thought on the European Continent, Miss Pankhurst shows that it is not improbable that this present evil age is fast running its course, and something very different will take its place. "Seeing the Future," the name of Miss Pankhurst's book, is not an idle and futile misnomer, but a most reasonable name given to a study of Biblical prophecy in conjunction with world affairs, and the present unstable condition of the earth's crust, and other cognate matters.

To those whose minds are obsessed with current ideas of evolution this book would be anathema; but for those whose mental pitch has not been queered by this baleful notion, it is a most welcome study of a very pressing and urgent question, or other series of questions. Quo Vadis? when asked of the "whither?" of the world as at present constituted is not an easy question to answer. But our author, who takes her stand on Holy Scripture and the words of Christ and His Apostles, has no hesitation in pointing to Christ's Second Appearing in power and glory as the solution of the woes and throes of this groaning creation.

There is a unity about the world now that has never been known before. When one part suffers the remainder suffers with it. If the Far East becomes involved in a squabble all the European Chancelleries immediately become agitated and the bourses begin to show signs of unrest. When the Great War broke out Mr. Asquith (afterwards Lord Oxford and Asquith), as appears in his memoirs, saw, and said that he saw that the whole condition of things brought about by the war was beyond all human control. No one man, nor cabinet, nor junta, could for 24 hours foresee what would happen, nor what would be required. The conflict was too vast, the interests and passions involved too complicated, and the scale of the war arena so unprecedented that men in power followed the events and were controlled by them, and not vice versa.

This lends interest and gives point to the scriptural idea that the world needs one powerful sovereign who can and will pick up all the broken threads of miscellaneous and conflicting human governments, and rule with a rod of iron. This is the one far-off—or perhaps very near—divine event to which the whole creation moves. The future is dimly seen in the present pressing needs of a distracted world, and great coming events are surely casting their shadows before.

Another point Miss Pankhurst urges is that the peoples of the world are catching at any form of government which they think will give them peace and security. The idea of democracy is being very seriously questioned even by those who are being governed on democratic principles. One of the sug-

Tanganyika.

We are all familiar with the story of how the Gospel was carried from Asia into Europe, through God causing St. Paul to see a vision in which "There was a man of Macedonia standing beseeching him, and saying: Come over into Macedonia and help us."

In 1927 a similar story was begun of the Gospel being carried from Australia to Africa, through God causing Australia to see another vision. For there appeared in our midst a man from East Africa who stood and besought us saying: "Come over into Tanganyika and help us." The visitant was the Bishop of Mombasa, of whose diocese the World Call Report said: "The Diocese is not merely hopelessly unevangelized, it also presents a greater variety of problems than any other in East Africa. . . . There are few dioceses more strategically important to-day than Mombasa. There is none so unevangelized." His diocese comprised all Kenya Colony and nearly two-thirds of Tanganyika Territory. He begged that the Australian C.M.S. would come and help by making itself responsible for the missionary work in Tanganyika. The Church Missionary Society of Australia and Tasmania agreed to undertake a large measure of responsibility for the work in Tanganyika. It was decided to form a new diocese of Central Tanganyika, to consist of that portion of the diocese of Mombasa. On All Saints' Day of that year the Right Rev. G. A. Chambers was consecrated in Canterbury Cathedral as the first Bishop of Central Tanganyika. From January till August of 1928 he travelled and worked unceasingly, endeavouring to get Australia to see the vision. In fact he made the welkin ring. Many offers of service resulted, and all the money required for that year came in, much interest was aroused, and promises of prayer and practical support were eagerly given.

Since the Challenge of Tanganyika was accepted 25 Australian missionaries and "our Bishop" have sailed from our shores, viz.: six in March, 1928; 12 in September, a doctor in December, and six last April. Such is the beginning of Australia's magnificent response to the Challenge, and Tanganyika is already asking for more.

Now, what is the cost. The financial budget for 1929, after being minutely criticised and revised by the Federal Council of C.M.S., is, to say the least, formidable, but not impossible. Of the total sum required New South Wales is responsible for 45 per cent.; Victoria, 45 per cent.; South Australia and Tasmania, 5 per cent. each. The amount required from Victoria for 1929 is £3,700. In order to raise this sum the Committee has sanctioned the plan of making September a month of concentrated prayer and effort.

Clergy are to be invited to set apart a Sunday for sermons, and collections if possible, for Tanganyika; those who contributed in 1928 are being asked to contribute again in 1929 for the work begun must be carried on. Through the services of the Australian Broadcasting Company we trust that the Call of Tanganyika will reach many hundreds, and that Bishop Chambers' voice from Africa will be heard in Australia on Sunday evening, 8th September, at 9 p.m.

Literature helpful for Clergy, adults, and children will be gladly supplied upon application to the Secretary at the C.M.S. Office in Melbourne.

Tanganyika Territory is administered by Britain under a mandate from the League of Nations; it has a population of 4,122,000, in an area of about 356,000 square miles. Great joy has been brought to the Christian forces in Tanganyika by the arrival of Bishop Chambers, with his small army of educationalists, evangelists, nurses, engineers, builders, agriculturalists, and a doctor. But death has already removed one of the heroic band who went out in March, 1928. For on March 24th, 1929, Mrs. Cordell, wife of the Rev. C. T. Cordell, received her Home Call.

gestive signs of the time is that of sporadic dictatorships which are appearing in various parts of the world. There are advantages in a dictatorship, however. In world crises the dictator can act, and act quickly, while a lumbering democracy may be hamstrung at the start by conflicting interests, juntas, and parties. At the same time there is a growing suspicion that men are not big enough for world affairs: the stage has outgrown them: supermen are required, and they are not forthcoming. Peace and security are on tenuous hooks when handled by men of like weak passions as ourselves, and under the aegis of poison gas. Beneath the surface there is a vague suspicion that all is not well: that the creation groans even more, rather than less heavily; and as, at the first Advent, so even more at the Second, the revelation of the Sons of God is more needy and imperative, and the Blessed and Only Potentate a greater desideratum. It is not only the body politic that is in travail; the economic life of the world grows more tangled and confused; even the ecclesiastical world is disordered and disintegrated, and lawlessness like a baleful leaven is fast leavening the whole human lump. The world needs a chief, and needs it badly, and the "chiefest among ten thousand alone will answer its deepest and greatest need."

(To be continued.)

British and Foreign Bible Society, Sydney.

Thanksgiving Fete and United Missionary Exhibition.

It is of no mean importance to record the date of the commencement and of continuance for so long a period of any organisation as a century.

As for the circulation of the Bible, the year 1916 previously stood out as a record, but last year exceeded it by 34,000. And it also exceeded that of the previous year by 1,400,000, reaching the colossal total of 11,307,540.

Figures are apt to bewilder, for our minds are in other matters, so in these, have a limit of conception, and they are mentioned not only by way of humane aggrandisement, but to inspire honour and enthusiasm for so wonderful a society. What would the Missionary Societies do without its export of these volumes from the printing press? Certainly the work would be hampered and would greatly drag. The circulation of the Scriptures in the native dialects is in many countries the only classic book. It is used for the education of the peoples and its spiritual influences follow.

It is fitting to celebrate the 125th anniversary by the United Missionary Exhibition joined to a Thanksgiving Fete. The Exhibition will be organised by all the Societies affiliated with the United Missionary Council, which includes those representative of denominations: Anglican, Presbyterian, Methodist, Congregationalist, Baptist—and joined therewith the Church of Christ, The Sudan United Mission, the China Inland Mission, and the Zenana Bible and Medical Mission. Such an Exhibition will be, we feel sure, worthy of the traditions of these Societies.

As to the Thanksgiving Fete, the desire of those organising it is that the result of the Sale of Gifts will bring to the Society such an amount which shall be another record for New South Wales. The Society is said to need an income of £450,000. Last year £416,000 was spent and £417,640 received, including £171,000 from sales of Scriptures. Australia contributed more than in the previous year and the Sydney Auxiliary sent £8083 17s. 7d. It will be to our credit to send an increased amount this year, and this is an endeavour in that direction. The effort must be commensurate to the result.

The locale of the Fete and Exhibition is the Chapter House.

Our wills are ours, we know not how,
Our wills are ours, to make them Thine.
—Tennyson.



Canon J. J. Brudges, formerly of Bendigo, died at Hawthorn, Melbourne, on 23rd July.

The late Dr. James Newman, of Geelong, left legacies to the Protestant Orphanage and the Roman Catholic Orphanage.

The Archbishop of Brisbane, we regret to note, slipped on a kerbstone, and slightly fractured his left ankle.

The Rev. H. R. Potter, of Melbourne, has been elected vice-president of the Australian Church Union.

Rev. H. S. Cocks, B.A., has accepted nomination to the parish of Holy Trinity, Erskineville, Sydney.

The Rev. W. T. Reeve, of St. Paul's, East Kew, Melbourne, has been compelled, acting on medical advice, to relinquish some of his activities for a time.

The Rev. F. King, of the Community of the Resurrection, England, conducted an Anglo-Catholic Convention at St. Peter's, East Melbourne, from August 4 to 11.

The casket containing the ashes of the late Archbishop Lees was placed in Rochester Cathedral beneath the communion rails of the Lady Chapel.

Sir William Joynson-Hicks, former Home Secretary, and the leader of the movement against authorising the Revised Prayer Book, has been created a Viscount.

We regret to note the death of Mr. Francis Walsh, formerly Parliamentary Librarian, the brother of Mr. C. R. Walsh, the respected Registrar of the Sydney Diocese.

The Bishop of Armidale, Dr. Wentworth Shields, who has resigned, expects to leave Australia for England on 7th September. Before then the Diocesan Synod will have met to elect his successor.

Miss Collinson, formerly of Adelaide, now of Melbourne, has been appointed organising Secretary of the Bureau of Social Service and International Affairs, in connection with the Victorian Branch of the League of Nations.

By the "Narkunda" leaving Sydney on 21st August, Miss Amy Gelding, of the New South Wales Branch of C.M.S., is returning to her work in Tanganyika. She will be accompanied by Miss M. Vance, who will assist with the nursing work in the Diocese of Central Tanganyika.

Cables from England convey the sad intimation of the death of Sister Grace Syms, of Deaconess House, Sydney. She left Australia earlier in the year for a furlough, and the news comes with a shock to all church-people. Sister Grace was trained at Deaconess House and was one of the pioneer sisters to go out-back on the first Bush Church Aid Mission Van for Women. Her winsome personality, her evangelical earnestness will always be remembered.



He fixed thee 'midst this dance
Of plastic circumstance.
This Presence, thou, forsooth, would'st vain
Machinery just meant
To give thy soul its bent
Try thee, and turn thee forth, sufficiently
impressed.

AUGUST.

16th—Friday. British "Contemptibles" landed in France, 1914.

18th—12th Sunday after Trinity. The Collect is an ancient one from the Sacramentary of Leo. It is a beautiful and apt expression of prayer, and the phrases cling to memory. "Things whereof our conscience is afraid" tells of what hinders prayer unless repentance works. "Art always more ready to hear than to pray" is a fine ascription of God which strengthens our faith and encourages our efforts in prayer.

19th—Monday. Anglican Church League to be formed in Melbourne.

23rd—Friday. Eve of St. Bartholomew. Protestantism was almost stamped out in France by the massacre of 70,000 Huguenots in 1572.

24th—Saturday. St. Bartholomew, Apostle. We know little of this saint, but if, as is likely, he is to be identified with Nathanael, Our Lord signalled him out for special notice, which shows us that those Christ commends do not always receive worldly prominence.

25th—13th Sunday after Trinity. The Collect is another one from the Sacramentary of Leo. It ascribes to God all our righteousness, and it is thus a most evangelical expression.

28th—Wednesday. St. Augustine, Bishop of Hippo. This is the greater Augustine, the famous teacher, the greatest after St. Paul, and one on whom Luther founded much of his teaching of justification by faith and not by works.

29th—Thursday. Beheading of St. John, Baptist. This is an old celebration though not in the Prayer Book. It occurred before 590, and could well be restored.

Next issue of this paper.



The Place of Religion in Culture.

(The Presidential Address by the Right Rev. Bishop Armstrong, at the Annual Confering of Degrees by the Melbourne College of Divinity.)

IN order to avoid the danger of our annual meetings becoming too perfunctory and of interest only to those immediately concerned, it is customary to invite some one to give an address at them on some topic of general interest. The College has asked me to undertake this duty to-night. So I propose to address you shortly on the place of Religion in Culture, which is so closely associated with the object our College has in view.

By Culture we may understand what the Greeks expressed by *Paideia*, and the Romans by *Humanitas*. It covers the training and disciplining of the whole moral and intellectual nature in man or woman. This is the object of the existence of our Universities and Colleges. With this object in view these naturally seek to encourage familiarity with the noblest literature, and examples of all ages. There is, however, a tendency nowadays to devote too much attention to imparting information of a purely utilitarian character in the Arts and Sciences. Training for the professions is, of course, very necessary. But the study of literature for its own sake gives a taste for the best thoughts and writings of the greatest men and women in all ages and countries. The study of mathematics develops our reasoning powers, and gives us an insight into

many mysteries. History records the experiences of the past. Geology tells us the story of our earth. Law, Medicine and Engineering qualify their devotees to practice their professions, as well as opening up attractive roads to special knowledge. So it goes on. But all gradually work back to a point whence they can take us no further. Science can tell us but little of the beginnings of things. It cannot explain the origin of life, nor even give us a satisfactory explanation of what life is. We hear and read much about personality, but it is still a mystery. Here religion comes in. It may be a thorny subject, but we cannot do without it. Man has been described as the religious animal. He alone, of the creatures with which we are familiar, seems to have any idea of worship. He must have some answer to his instinctive questionings. If he cannot get a satisfactory answer, he will invent one, as at least better than nothing. High ideals and noble aspirations need some better basis than even the conviction that "Honesty is the best policy." Man wants to know whence he came, why he is here, and whither he is going? Religion helps him. It deals with the knowledge of spiritual powers and brings outside the ken of his physical senses. It teaches him something about God, and the relationship in which he stands to his Creator. Pratt defines Religion as "the serious and social attitude of individuals or communities towards the power or powers which they conceived as having ultimate control over their interests and destinies." But another definition is "man's recognition of conflict and his attempt to resolve it on a spiritual plane." Because, however, Religion involves faith, it leaves room for vast differences of opinion. We can trace the growth of theology—which we may call the Science of Religion—through many stages. Browning reminds us that all things suffer change: save God and Truth. Assuredly our ideas of God have suffered a very great change, even in the last half century. It is the object of our College to collect and set out the results of the latest and fullest knowledge of this most important subject, with a view to bringing these to bear upon the every day life of Australia.

(After tracing various stages of religious development, the lecturer said)—

We are all disposed to set up religious, political and even economic systems to our own liking. We are perfectly sincere in so doing. Yet we may be influenced by motives of which we may be quite unconscious. These have now to be submitted to psychological criticism. We begin to see more clearly that "the religious dynamic" arises partly from social influences; partly from qualities inherent in the individual, partly from the divine. The future of culture lies in the harmonious working of the three activities of man's mind, Religion, Art, and Science. Religion should inspire a love of truth and beauty. Art should express a beauty that need not fear the criticism of goodness and truth. Science should illuminate goodness and beauty with clearness of understanding and accuracy in formulation. Without religion science degenerates into mere intellectualism and Art becomes banal. Without Science Religion becomes superstitious and Art lacks truth.

Without Art Religion becomes dawdry and Science uncouth. Real culture needs the fullest development of all three. Each needs the support of the other. Each brings us into closer touch with God, the source of all wisdom, truth, goodness, and beauty. It may be that no two people can apprehend God in the same way. Anyway the more we know of the greatness and glory of God and the more we try to make ourselves accord with His holy will, the nobler and more useful will be our own lives, and the greater their influence in ennobling the lives of others and bringing about the result of a more practical recognition of the brotherhood of man, arising out of the fuller appreciation of the meaning of the Fatherhood of God. If man's mind is choked with the rank growths of modern secular civilization, he is unable to take in spiritual and religious truths which are equally or more true, and of far greater real importance.

This, then, would seem to be the practical outcome. The object of religion is to enable us to get into touch with God. When we do this, He will guide us so far as we are willing to be guided. As we are all different, His guidance will not always tend to press us all into the same mould. But it will form a foundation upon which to develop all that is best in us. It will need the help of Art, lest our ideas become ugly and repellent. It will need the help of Science, since we have nothing to fear and everything to gain from exact knowledge. But we must ever be on our guard, lest our own preferences come to us looked upon as Divine revelations. Then we should be left no room to respect the convictions of others, who may have as good reasons for holding theirs as we have

for ours. Above all, we must endeavour to keep our minds open, that whenever and however Almighty God may choose to make known His holy will, we may be ready to receive it humbly and gladly welcome it. Of all mistakes the greatest is to shut out anything that is true and good because it does not seem to quite fit in with our own ideas. We are not disposed to believe in the infallibility of the Pope. But my experience of some people has made me wonder whether they do not imagine that they are more infallible than any Pope.

"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us."

Or, better still, to see ourselves as God sees us, that so we may realise that

"The old order changeth, yielding place to new,

And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."



Sheep Having No Shepherd.

WHAT has unfortunately happened at Port Lincoln, South Australia, has been happening throughout the Church of England in a lesser or larger degree. Loyal members of the Church have practically been thrust forth against their will by the introduction of doctrines and practices which are clearly alien to the Church of England. It is all very well to take a detached view of the position, and that must be done by those who have to decide upon action. But for the people in the crisis of disturbance and of discouragement and of grievance it is another matter. It is not so easy for them to keep their heads. But the people of Port Lincoln seem to have done only what everyone must say is right. They have travelled every Sunday many miles to retain their communion with the Church of their forefathers. The Bishop has been well advised to forbid the clergyman concerned from carrying out his threat to "excommunicate" those people who do not agree with him. Could not the Bishop go further, and, since this clergyman was introduced by him and not elected by the parish, could not the Bishop see the desirability of stipulating that the moral rights of old parishioners be respected. Perhaps there are more than moral rights involved, but that may be left out for the present. There are two ways of excommunication. One, the legal or ecclesiastical, of refusing to give communion. The other of introducing such foreign character into the services that people feel they cannot gain benefit from the services, or that it is right to tolerate such practices by their presence. We are having overmuch of the latter sort of priestcraft nowadays, and we naturally look to the bishop to guard the flock.

Melbourne Calling.

WE wish Melbourne would not call so loudly in the columns of the daily papers, though it appears it cannot call loudly enough to gain response from overseas. The Board may be credited with knowing its own business. But there must be a leak somewhere, and since so many names have come out of clergy to whom has been offered the vacant archbishopric it becomes the concern of every Anglican. First, why is the Church of England always made small in the eyes of the public by the manner in which

its affairs are published broadcast? Other denominations would have shown more worldly wisdom. Then, why offer the position overseas at all? Previous experience of recent years shows that there are few men in England in these days of shortage of clergy who can be spared for work out here. Besides, is not the Church of England in Australia able to produce her own episcopate? Whoever is appointed is not likely to be vastly superior to some in Australia who could be named.

Potent Initials.

FOR the convenience of the initiate, but to the distress of other folk, we in this day are multiplying societies and organisations galore, which find abbreviated expression in initials. Question has been made concerning which of late have appeared with frequency, betokening increased activity for the causes which they represent. E.C.U. stands for an English clerical society pledged to the return to mediaeval conditions and doctrine. C.B.S. refers to the Confraternity of the Blessed Sacrament, which unites those clergy who hold what is little different from the Roman teaching of Transubstantiation. The A.C.U. is the Australian counterpart or branch of E.C.U., and seeks the same objectives as it. On the other side of the Church we have the A.C.L., which is of increasing urgency and influence, endeavouring to counter the extreme tendencies towards Romanism which flourish in the Church of England. It is fitting that a branch should be opened in Melbourne at this time, when the interim robs the movement of any invidious characteristic. We simply must educate church people, who, for the most part in ignorance, are content to let the whole position go by default, and thus open the door to teachings which they cannot really support. It is as great a wrong to permit an evil as to perform one.

C.M.S.

YET another set of initials, but very familiar are these. They serve to introduce the annual report of the Church Missionary Society of Australia and Tasmania which is just to hand. For one thing, such report contradicts the common impression that Evangelicals are not workers. What a record of devoted and self-sacrificing work is herein revealed. Very often C.M.S. struggles against covert displeasure, and even open opposition. But it somehow manages to carry on what all must admit is a work of God. This is the first year book bearing the signature of the new Federal Commissioner, the Rev. P. W. Stephenson, and we are glad to see that he has got into his stride. What a list of missionaries sent forth since the inception of C.M.S. in Australia! What a total of money given to the propagation of the Gospel—£4400 spent last year in active work. The book gives fullest information of what has been done, and of the chief workers. C.M.S. is ever able to attract the live interest and practical giving of both clergy and laity. It provides scope for evangelical activity, and its results are most heartening.

Twelve months ago H.R.H. the Duchess of York visited the West Ham Central Mission, and afterwards opened its new home for sick children, "Child Haven," at Hutton in Essex. Her Royal Highness has marked this anniversary by sending a generous section of the Princess Elizabeth's birthday cake.



REV. R. B. S. HAMMOND.

Rev. R. B. S. Hammond, the well-known Rector of St. Barnabas' Church, George Street West, Sydney, has been re-elected chairman of the N.S.W. Prohibition Alliance. Mr. Hammond has had a wide and unique experience as a temperance and prohibition lecturer, and his many friends will congratulate him on his decision to accept re-election as chairman of the Alliance.

He is one of Australia's foremost orators and his wonderful repertee has constantly discomfited his opponents. Besides the many activities of his "going" Church in George Street West, outside interests claim much of his time. His daily visit to the police courts, the Wednesday intercessory prayer meeting in the Town Hall in conjunction with Mr. W. Bradley, and his editorship and management of "Grit" (a splendid paper), are amongst some of the far-reaching things he is doing.

We pray that Mr. Hammond may be long spared to carry on the splendid work he is doing in the City of Sydney.

A Reformation Sunday.

A committee has been formed in Sydney to make arrangements for a Reformation Sunday. The date fixed is November 3, and a good response is expected.

On Friday night last representative, from "The Australian Church Record," Sydney Clerical Prayer Union and Anglican Church League met and discussed the campaign. It was an enthusiastic gathering and those present constituted themselves as the Reformation Sunday Committee, together with those who had met previously for the preliminary discussions. It was decided to give the movement wide publicity.

This year of 1929 is particularly appropriate for the holding of a Reformation Sunday, as it marks the 400th anniversary of the Diet of Speyer's.

A rally will be held in the city following the Sunday celebrations, on a date to be fixed.

We understand that the late Dr. F. B. Meyer, by his will, left the greater part of his library to the All Nations Bible College, Upper Norwood, with the inauguration of which he was closely associated. Dr. Meyer took the title of President of the institution and afterwards became for a period its Principal. The books donated by the late Principal are to be kept together, and his name will appear on a bookplate in each volume.

Homely Melody.

(By Grace L. Rodda.)

"It flooded the crimson twilight,
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm."

MUS sings Adelaide Procter in her well-known poem, "A Lost Chord." In the above words she describes a single "chord of music" which resembled "the sound of a great Amen."

In organ-music Miss Procter finds a means of quieting "pain and sorrow, life love overcoming strife."

To a greater or lesser extent we are all of us ready to own allegiance to the supreme power of music. And history, throughout the ages, has the same tale to tell.

Review once more the picture painted in olden day. Saul, the first King of the Israelites, young, handsome, powerful, the chosen of the Lord, and the beloved of the people. Time passes, and King Saul is troubled with "an evil spirit." His counsellors agree "to seek out a man who is a cunning player on the harp," hoping by this means to allay the malady of their King. David, a young shepherd-lad from the plains of Bethelhem, is brought to the royal palace, where he becomes armour-bearer to the King. Not alone an armour-bearer, however, for being an accomplished musician, "David took the harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him."

Thus, in that far-off day, as at the present time, the wondrous might—the soothing influence—of music is known and acknowledged.

Robert Burns gave voice to the melody of the Scottish race, when he penned his priceless gem—"The Cottar's Saturday Night." Within this masterpiece of harmony there lives the tenderest of all music—the sweet strain of devotion to the home.

Sir Walter Scott creates a charming little idyll in two brief lines,

"Oh Caledonia, stern and wild,
Meet nurse for a poetic child."

This couplet will call to mind the story of many a hardy Scot, who having left the shores of Scotland to pioneer in new and distant land—yet forever recalls with love and longing the music of the bagpipes amongst the mountain fastnesses of his native land.

And Thomas Moore speaks to every Irish heart, in his soul-stirring melodies and ballads.

Even the primitive savage, living in the uncivilised places of the world, has his own individual music, and his own form of concert, to cheer his heart and enrich his life. Thus, every age and every clime is swayed by the power and the passion of music.

Yet while we listen enthralled to the artist or genius, who holds us spell-bound "with concord of sweet sounds," we shall do well to remember that earth is also filled with other melody, more homely perchance, but of a deeply appealing nature.

Our sincere and most grateful thanks are due to those who—alike in vocal or instrumental music—shall, with masterly execution, uplift our soul above earth, and carry our thought beyond time.

But let us not neglect or forget that other sweet melody, which being of

so humble a strain, may all too readily become stifled in the busy atmosphere of every-day life. We refer to the music of ordinary speech. Speech that is kindly—helpful—sympathetic.

This strain of music may be given and received, in "the trivial round, the common task," and that "without money and without price."

Who has not gleaned fresh health and strength, new life and outlook, yes, and found faith and hope and love, in the simple music of kindly, daily, friendly speech? A word of timely encouragement may be to the wearied soul, as a strain of refreshing melody. A little generous praise, is very often of much greater value than well-meant fault-finding. The former may not inaptly be compared to the sweet notes of the organ stealing through the quiet church; while the latter at times resembles the ominous roll of thunder proclaiming the impending storm.

Hark! List to the wonder and the glory, the sublime outburst of golden sound, which suddenly fills the air with sweetness. The chimes of a noble cathedral! Far above our head, the bells peal out in a riot of ecstasy, spreading their message of hope and happiness, both near and afar.

Their cheery, eager voices mingle into one harmonious whole, and appear to pour forth their united song, like a choir of angels singing

"Joyfully the echo rings,
Sweet reverberation,
Ev'ry chiming note proclaims
Praise and glad elation."

(To be continued.)

The following verses are being increasingly appreciated:—

He giveth more grace when the burdens grow greater,

He sendeth more strength when the labors increase;

To add affliction He addeth His mercy,

To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

His love has no limit, His grace has no measure,

His power no boundary known unto men;

For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

—Annie Johnson Flint.

The worst of all mockeries is a religion that leaves the heart unchanged: a religion that has everything, but the love of Christ enshrined in the soul.

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Is the Bible Trustworthy?

(By Rev. H. T. Rush, Secretary of the Bible Union of Victoria.)

(Continued from last issue.)

"This foundation is strengthened when we observe that the Kings of these various countries whose names are mentioned in the Old Testament are all named in the order and synchronism required by the documents of the Kings themselves. Thus, Chedorlaomer, possibly, and certainly Hammurapi (the Amraphel of Genesis xiv.), and Aioch lived at about 2000 B.C.; Shishak, Lerah, So, Tirhakah, Necho and Hophra, Kings of Cush and Egypt; Tiglath Pileser, Shalmeneser, Sargon, Sennacherib and Esarhaddon, Kings of Assyria; Merodach Baladan, Nebuchadnezzar, Goil Merodach and Belshazzar, Kings of Babylon; and Cyrus, Darius and Artaxerxes, Kings of Persia, all appear in the Scriptures in their correct order as attested by their own records, or by other contemporaneous evidence. The same is true, also, of the Kings of Damascus, Tyre and Moab."

"Again we find that the Assyrian documents that mention the Kings of Israel and Judah name them in the same order in which they appear in the chronicles of Israel and Judah. And not only this. We find also that the statements made with regard to the Kings of all these countries correspond as closely as different documents ever correspond in reference to their relative power, importance, and characteristics and deeds.

Dr. Wilson goes on to say that very remarkable are the resemblances with the accounts of Shishak, Tiglath Pileser, Sennacherib, Nebuchadnezzar and Cyrus, and that Old Testament history as a whole harmonises beautifully with that background of the general history of the world revealed in documents of other nations around Israel.

"Moreover," continues Dr. Wilson, "an extraordinary confirmation of the careful transmission of the Hebrew documents from original sources, lies in the exact manner in which names of the kings are spelled. The twenty-four names of Kings of Egypt, Assyria, Babylon, contain 120 consonantal letters, of which all are found in the same order in the inscriptions of the Kings themselves, or in those of their contemporaries. That the Hebrew writers should have transliterated these names with such accurateness and conformity to philological principles is a wonderful proof of their thorough care and scholarship and of their access to the original sources. That the names

should have been transmitted to us through so many copyings and so many centuries, in so complete a state of preservation is a phenomenon unequalled in the history of literature."

Prof. Wilson then gives a list of mistakes in spelling made by historians contemporary to Bible writers. "This almost universal inaccuracy and unreliability of the Greek and Arab historians with reference to the Kings of Egypt, Assyria and Babylon, is in glaring contrast with the exactness and trustworthiness of the Hebrew Bible." Prof. Wilson goes further and makes this legitimate inference: "Having given such care to the names of heathen kings, it is to be presumed that they would give no less attention to what these kings said and did, and so we have in this incontestible evidence from the older times, and spelling of the names of the Kings, an indestructible basis upon which to rest our faith in the reliability of the history recorded in the books of the Old Testament Scriptures."

But all this has respect to the Old Testament. What about the New? It is well known that Luke's accuracy as a historian was put in question on not a few points. Sir W. Ramsay is said to have gone to the scene of Luke's writings a sceptic, or at least a strong critic, and returned a believer. As a result of careful and prolonged investigation on the spot he affirmed the accuracy of the writer of the third Gospel and of the Acts even down to minute details. Matters of geography, history, legal customs, titles of magistrates, etc., all are correct.

Archaeology has thrown a flood of light upon Bible history as well as other matters, and many and multiplied have been the verifications of its accuracy. Sayce says that "the archaeological discoveries of the last 30 years have been dead against the most confident decisions of the mere literary critics and in favour of the trustworthiness of the records." It would take too much space to show how many difficulties of the Bible have been solved; or have been shown to have a possible and reasonable solution. This paper is not meant to assert that all difficulties have been met. But so many and multiplied have been the verifications of the Bible that in the case of other difficulties as yet unexplained, those who stand by the Old Book can confidently wait for further light. When it comes it will only more completely show that the Bible is the infallible Word of God—the Book of the Holy Spirit. It is not claimed that this is in any sense an exhaustive treatment of this subject. There are branches of it left untouched but the wonderful confirmations of the Bible should be an inspiration and a stimulus to the study of it till we come to realise even more fully the wonderful nature of that Divine influence in and upon the writers of the Book which we call inspiration.

In the Church of St. Clement, Truro, the old stocks may be seen (in a well-preserved condition) actually within the Church itself! Perhaps the position of this "engine of punishment" keeps alive the story about the oldest inhabitant—who has just died—how he flicked an orange pip in the preacher's eye, and though but a small youngster was kept a prisoner by the Churchwardens in those stocks till Evening Prayer that day!

Joy is the flag which is unfurled in the palace of man's soul, when the King is in residence.



NEW SOUTH WALES.

SYDNEY.

Provincial Synod.

Provincial Synod will meet in Sydney on Tuesday, 20th August. The Special Synod Service will be held at 11 a.m. The preacher will be the Bishop of Grafton. The Synod will meet for business at 4 o'clock, when the President, the Archbishop of Sydney, will deliver his address.

Wentworthville.

At a social gathering held at St. Paul's, Wentworthville, recently, the Rev. A. N. S. Barwick was presented by the Parishioners with a wallet of notes, fountain pen and gold-mounted pencil, on the occasion of his departure from the Parish of Prospect and Seven Hills to Newtown. Mrs. Barwick was the recipient of a hand-painted china fruit bowl from the Ladies' Guild, and a poker worked fruit dish was given by the Girls' Club. A pair of hand-cut crystal vases was also presented to her.

The Rev. G. W. T. Laverack, the new Rector, was welcomed to Wentworthville, and both he and Rev. J. Bidwell, of St. Stephen's, Newtown, gave addresses.

Clerical Prayer Union.

The monthly meeting of the Sydney Clerical Prayer Union was held at St. Paul's, Chatswood, on Monday, 5th August. At the morning session there were intercessions conducted by Rev. D. I. Knox, and a Bible Reading was given by Rev. R. B. Robinson. Lunch was partaken of in the Parish Hall, and in the afternoon Rev. L. Gabbott read a paper on 'The Reformation and reasons why we should have a Reformation Sunday.' The members agreed to give support to the Reformation Sunday to be held later in the year.

St. Stephen's, Penrith.

The 90th Anniversary celebrations were a great success from every point of view. Great enthusiasm and good attendances marked all the services.

Unfortunately, the Dean of Sydney was unable to preach at the evening service, owing to influenza, but has promised to preach some Sunday night later instead.

During the Anniversary, a fund was inaugurated to build a necessary addition to the old Church, in the form of Sanctuary. From time to time we hope to add to this fund by special collections and donations.

VICTORIA.

MELBOURNE.

The Dean of Melbourne dedicated the new Church at Cribb Point. It cost £500, and is a composite building suitable for hall and Church. The Rev. C. Miles is Vicar. Two former Vicars, the Revs. A. Craig and A. Banks were also present, and the Chaplain of the Naval Base, Rev. W. H. Henderson.

The Anglican Chinese Mission will hold its Annual Tea and Public Meeting on 28th August. Canon Croty and Rev. H. S. Bailey, of the Seamens Mission, will be among the speakers.

The 92nd Patronal Festival of St. James's Old Cathedral has been observed. The preacher in the morning was Bishop Armstrong, and in the evening Canon Langley. A children's meeting in the afternoon was addressed by the Rev. H. S. Holloway. A feature of evensong was a procession of young people bearing the banners of their societies, arranged by the Vicar (the Rev. P. W. Robinson).

Ill that God blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
If it be His sweet will.

QUEENSLAND.

BRISBANE.

Church of England Defence Association.

There was a good attendance at the July meeting of the Church of England Defence Association, Mr. C. Elliott was in the Chair. The Chairman requested those members who wished to have particular matters discussed at the monthly meetings to advise the Secretary a few days before the meeting.

A general discussion took place on the question of affording financial support to certain activities which members avowed to be being conducted in a spirit foreign to the constitution of the Church of England. The consensus of opinion was in favour of the slogan: "Support only those movements of which you can conscientiously approve."

Some matters savouring of advanced Anglo-Catholicism were mentioned by members, and the executive undertook to make enquiries concerning these and report at the next meeting of members.

The Campaign Director, Mr. Exley, continued his addresses on 'Church History,' dealing principally with the effect of the Norman Conquest on the government of the Church. The address was followed with close attention, and at the unanimous request of the members present, the lecturer consented to prepare a further paper for the next meeting of the Association.

Copies of this paper may be obtained from Mrs. Bragg, luncheon room of C.M.S., 242 Castlereagh St., Sydney.

Rev. L. Daniels, the "Flying Padre" of the Bush Church Aid Society, flew down from Wilcannia in his "Moth" aeroplane to speak at the annual rally in Sydney. He accomplished the journey of over 600 miles in about six hours, a demonstration, surely, of his skill and courage as well of the efficiency of planes for the work of the Church. Mr. Daniels has been engaged in this aviation for over 12 months now and regularly visits all the centres in his vast district beyond the River Darling. Mr. Daniels will fly back in a few days and resume his responsible duties.

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(From our own Correspondent.)

Disestablishment.

A doughty champion has appeared on behalf of Disestablishment in the person of the Bishop of Durham. His book on the subject has just appeared. Dr. Hensley Henson was at one time the champion of Establishment. He now contends that circumstances have altered the case entirely—hence his change of view (Prayer Book Controversy). "Wise men change their opinions, but fools never," says the old adage.

The Bishop's opinions are always interesting, to say the least, though they never appear to reach finality!

Missionary Propaganda.

An encouraging feature in Missionary Propaganda is the union of Missionary Societies in the common cause. A Missionary Exhibition has recently been held at Leamington Spa (one of the beauty spots of England) in which the Colonial and Continental Church Society, the South American Missionary Society, and the S.P.C.K. united. The results were most inspiring.

Diocesan Magazines.

It is profitable to make a study of Diocesan Magazines. The Coventry Diocesan Magazine is surely making its mark! It holds the balance between deep articles and popular writing. Quite recently a well-thought-out article appeared on the thorny question of Church Schools—full of facts, sound reasoning, and logic. Following on this, a popular article is given on the question of Parochial Church Councils. In a few words, let some details be given of this last-named.

"A thorough canvass had been made of the Parish. All qualified electors had signed the first schedule—even old Mrs. Kibble, who had been bed-ridden for years, and was very deaf. At least, our Secretary managed to get her to make her mark, for she had never learned to write. He also, at the top of his voice, explained the Free-Will Offering Scheme to her. When she had scrawled her cross on the form she remarked, "Be I to be paid monthly or quarterly?"

"The arrival, however, of Major Poppin to reside in the Parish brought about vigorous life.

"The question of a Bath Chair had divided the Parish into two camps, one favoured the purchase of a Bath Chair, the other favoured the loan of Mrs. Sligsby-Gabbar's. Major Poppin placated the Parish with red ink posters:

"Are you a Convalescent or a Cripple? Then see that your name is on the Church Electoral Roll."

Later: "Vote for Poppin and the Parochial Bath Chair."

"Major Poppin won!"

"The Mayor has since written 'Little Songs for Parochial Church Councillors and Parochial Electors.' The following can be sung to the tune of 'Good King Wenceslas':

"On Decanal Conference,
Should you be elected,
Regular attendance hence—
Forward is expected.
By your absence don't annoy,
Any Dean who's "Rural,"
Buck him up—the dear old boy!
Too-ri-loo-ri-looral!!!"

—Community Singing at fortnightly gatherings of Electors!"

The Elections.

The Elections are over! Churchmen are seriously questioning what will happen in the matter of Church Schools! It is thought that the Hadow Report will become largely operative under the new Government by steady pressure upon local Education Authorities with regard to Council Schools. The more swiftly this proceeds, so much the more difficult will things become for Church Schools. The great hope is that sympathetic and active co-operation with the Church Authorities, rather than repressive measures, will be the policy of the Government, and thus the tremendous diffi-

culties which face the Church in the march of progress, will be largely overcome. Acknowledgement must be made to the Coventry Diocesan Magazine and "The Guardian" for their splendid articles on this most important and burning question.



The Gospel of St. Paul.—By Dr. Sydney Cave. Recent theological literature shows some welcome signs—a recovery of the value of St. Paul and of the Doctrine of the Cross. Studies of the Jesus of the streets and lanes of Galilee were indeed helpful and fresh, but too often they left the impression that He was only one of a crowd—a great one, perhaps, but still so much of the crowd that His real Personality became blurred. But reaction is following. The Christ Who came not merely to live a life, but to die a death, is being revealed once more. We are beginning to find that we cannot dissociate the Gospel from the Acts and the Epistles. From all the latter the earlier documents and record the impression made by our Lord upon the hearts and minds of "first-age" Christians. Their interpretations of Christ cannot be passed off as mere imagination or theological speculation. Thus St. Paul comes to us with a positive contribution to our understanding of the personality and work of our Lord. The Apostle is not to be dismissed as an inventor, but rather to be regarded as a demonstrator. He saw that Christ was to be measured and weighed not only by scales of human values, but also of divine. The whole Church is under a debt to him.

Dr. Cave greatly helps us, not only in the elucidation of St. Paul's teaching, but also in our appreciating his methods with converts, churches under his care. The volume has a fine quality: it does not smell of "professionalism," though written by a trained thinker. Nor does it smell of "ecclesiasticism," that blight on some studies written as though the Church of the Apostolic age was so elaborately organised (shall we say, over-organised?) as is the Church of to-day.

The book shows the rich variety and content of St. Paul's message and touches questions of the Law, Grace, Sacrament, Mysticism, the Church, etc. It certainly rings true to the Gospel, and the centrality of the Cross, which is the touchstone of the Faith, is definitely asserted. The following quotations make good reading in these days: "Although Paul was not indifferent to the words of Jesus, the deepest meaning of Christ for him was summed up in His death and resurrection." "For St. Paul the significance of Christ's death was not such that it can be treated as one doctrine among many."

The cross to him was not an isolated fact. It was the luminous centre from which there shone forth the light which illuminated for him every problem of faith and duty." In the chapter dealing with Law and Grace, the reader is called to some close thinking and some may not be prepared to accept all the positions laid down. But there is wholesomeness in the conclusion arrived at: "God's forgiveness was not for St. Paul a mere amnesty, costing nothing to God and arousing in men no awe nor adoration. It was a forgiveness whose meaning he had first discovered in Christ's Cross."

If the Christian Church is favoured with a little more such teaching we shall soon see in our congregations that rare yet much-needed phenomenon: real conversions.

The book should be in every clerical study, not on the shelves for display, but on the desk for study.

(Published by Hodder and Stoughton, Price 7/6. Our copy from Messrs. Angus and Robertson, Sydney.)

In the two years since wireless was installed in the Melbourne hospital more than 175 pairs of headphones have been stolen—a poor return for free and willing medical attention!

Letters to the Editor.

(Continued from page 3.)

(C.B.S.) and English Church Union (E.C.U.), may I supply the following from the pen of Mr. W. Walsh (Protestant Dictionary, page 629, edited by Rev. Dr. C. H. H. Wright and Rev. Charles Neil, M.A.): "The Confraternity of the Blessed Sacrament was founded in 1862. Briefly, its objects are the propagation of a doctrine of the Real Presence in the Holy Communion, which is hard to distinguish from that of the Church of Rome, the 'Eucharistic Sacrifice' and 'Eucharistical Adoration,' or the Mass for the living and the dead. The Confraternity is of a semi-secret character. It issues to its members a monthly Intercession Paper for prayer and thanksgiving, but every effort is made to keep it from falling into Protestant hands. At its Annual Conference in London none are admitted but those who can produce a medal proving their membership. Among subjects which members are expected to pray for are an increase of 'Sacramental Confession,' the re-union of Christendom, the restoration of the Reserved Sacrament, the Union of the Sick, and repose of the souls of the faithful departed."

The late Bishop Samuel Wilberforce (a high churchman) strongly censured the C.B.S. for "its singularly un-English and Popish tone."

Mr. Walsh in his book "The Secret History of the Oxford Movement," which one would recommend to "Enquirer" and others to read, devotes a whole chapter to the Romanising work of the C.B.S., and it can be clearly seen from what Mr. Walsh says that the protest of Bishop Wilberforce was well founded. Some of the foremost teachings of the C.B.S. are the "Real Presence" in the Elements, which seems indistinguishable from Transubstantiation, Fasting, Communion, Prayer and Masses for the Dead. There are Anglican Bishops and Clergy in Australia who belong to this society.

With regard to the English Church Union (E.C.U.), its first president, the Hon. Colin Lindsay, joined the Roman Catholic Church, and the Romanising tendencies of his successor, Lord Halifax, are well known. Up to 1921 this Society contributed 174 clerical converts to the Roman Church. The Australian Church Union (A.C.U.) is identified with the E.C.U.

Port Lincoln Church Trouble.

Mr. Charles M. Boughton writes:

There's a cry (and a warning) come over from Port Lincoln Christians. "Their cry goes up: 'How long.' Of course we know that God may try His people, but He will not forsake them. Still the question arises, Is there no visible head of the Church to come forward and do his duty? If I remember rightly, our brethren at Port Lincoln did appeal to their Bishop, but received not so much help. Is there no one in authority over him?"

Some Anglo-Catholic literature tells us it has been the "Church of England" from the days the Gospel was first brought to England, and she had her face washed at the time of the Reformation, it is hard, therefore, to understand this Port Lincoln position. It is hard to conceive that any sane individual should advocate going back to pre-Reformation conditions, he has evidently been misled by some concocted history distributed from the "Mowbray Press."

The Reformation was not a blunder, it was the hand of God, cleansing His Temple on earth, and Protestantism is simply revived Christianity. Why this unnatural craving for the musty fusty customs of a questionable age? If we are to have anything ancient, let us get back to the earnestness and whole-heartedness (never mind customs) of the pre-Constantine days—or, better still, back to the Founder of the Christian Church, for we are a long, long way from His teachings, if anyone doubts me let him read the 5th, 6th, and 7th chapters of St. Matthew's Gospel, then examine himself and the present-day handling of His Church on earth.

The Inroads of Anglo-Catholicism.

Mr. G. E. Wollaston writes:

The publication in your columns of 1st August of an article headed: "Port Lincoln Church Trouble," prompts me to send you a copy of "The Ensign," which is edited by the Rector. I do not wonder that upwards of 50 children have been taken away from the church of their fathers and formed into a Protestant Sunday School; nor that 45 adults travel from 12 to 15 miles every Sunday to worship God as Evangelical Christians.

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ANGLICANISM AND METHODISM.

An Address on this subject will be delivered by **The Rev. C. J. Prescott, D.D.**, Headmaster of Newington College.

On Monday, 19th August, at 8 p.m., in St. James' Upper Hall, Phillip Street, Sydney, under the auspices of the Fellowship of the Faith.

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3. Interest the others at home.
4. Get a new subscriber.

Toorak Vicarage, August 15, 1929.

"In Christ there is no East or West, In Him no South or North, But one great fellowship of Love, Throughout the whole wide earth."

My dear girls and boys,

A great many very wonderful things happen to us nowadays, and sometimes it seems as though we were so used to wonders that we could not be surprised any more.

How many of you know about a very great event which is happening in England now, something to do entirely with boys? This year to Boy Scout Movement is just 21 years old, and to celebrate its coming of age boys from all over the world are joining in a great World Scout Jamboree.

Have you read about it in the papers? or perhaps some of you have friends, even brothers, who are there. Two hundred Australian boys are taking part. Won't they have tales to tell when they get home!

On Wednesday, 31st July, there was a great march of all these boys, 50,000 of them, when they were reviewed by the Duke of Connaught and Lieutenant-General Sir Robert Baden-Powell, the man who thought of Boy Scouts twenty-one years ago. Fifty thousand boys, just imagine the crowd of them! and they come from forty-two different countries. In the newspaper article I have been reading special mention is made of American, Bulgarian, Indian, Japanese, Canadian and German contingents. I wonder if any of you know the rest of the 42 countries. It would be quite a good geography lesson for us all to make a list.

I should have loved to see that march, it took 50 minutes to pass the

saluting base, 25 boys abreast—so our boys had eight lines. They came after the two thousand Americans, second in order, as all the countries were arranged alphabetically; all marched carrying flags and pennons and with bands playing. When the Duke of Connaught appeared he was greeted by the Scout Yell from 50,000 voices in nearly 50 different languages. Addressing the boys he said it was an ennobling spectacle to see lads of every race and creed imbued with the same high ideals and bearing aloft the same banner of mutual service and brotherhood. The Prince of Wales has been to visit them too; in spite of heavy rains he spent one night in a tent in the huge camp and visited all the different countries' quarters. The French boys waved their hats, shouting "Vive la Prince"; the Zulu boys shouted and beat their drums, all did something different, all were delighted to have him there.

The truly wonderful part of this great jamboree is that all these boys are brothers, they hold and live by the same code, and not only they, but all the other Scouts who couldn't leave their homes and countries, and I think there are about two million of them.

Our boys will come home with friends in ever so many other countries, and that's what we need—friendships between all the countries of the world.

Every Sunday in our Church service, we use a prayer in which come these words, "dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests." Can you tell me which prayer it is.

I am, your affectionately,

Aunt Mat

Answer to question in last issue:—

Words to be found in the General Thanksgiving.

A small award will be given at the end of the year to all who send in a sufficient number of answers.

A collection of Jewish antiquities valued at £600,000, was the principal feature at the new International Art Gallery, opened recently in London. The collection will eventually go to a museum in Jerusalem, and remain there while Palestine is under the British flag. The importance of the collection may be judged from the fact that it consists of about 1200 pieces, whereas the Victoria and Albert Museum, the British Museum, and the Cluny Museum in Paris have only from three to five pieces each.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. P. R. Allan, Box 657FF, G.P.O., Sydney, £1.

The AUSTRALIAN CHURCH RECORD For Church of England People CATHOLIC - APOSTOLIC & REFORMED

Vol. XV. 44. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

AUGUST 29, 1929.

[Issued Fortnightly.]

Single copy 3d. 9/- per year, post free



A Reformation Sunday.—A Timely Article written by Rev. L. Gabbott, B.A.

Cheltenham and Reunion.—By Rev. T. Quigley, M.A., Hobart.

Illustration.—Setting Foundation Stone of New Church, Campsie, Sydney.

Leader.—The Marriage Bond. Written by Rev. Dr. Edward Griffith, M.A., Rector of St. Paul's, Bendigo.

Man's Descent to the Ape.—By Rev. Dr. Podmore, M.A., F.Z.S.

Provincial Synod, N.S.W.

St. Andrew's Cathedral.—A Contributed Article dealing with the situation of the New Site.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS and ORDERS—N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston, Mr. C. H. Rose, 11 Raymond Street.

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About 1,000,000 accidents and 27,500 deaths were caused by motor vehicles in the United States of America last year, according to statistics.

A new religious play, entitled "St. Paul," the author of which is Mr. Geoffrey Dearmer, will be produced in Liverpool Cathedral.

Melbourne has fallen into step with other dioceses in forming a branch of the Australian Church League to maintain the principles of the Reformation in the Church and diocese.

The Duke and Duchess of York have drawn from the Free Church of Scot-

land strong expression of disapproval on their attendance at an ambulance demonstration on a Sunday.

"Jazz Christianity" is the term applied by the Rev. Henry Evans, of Melbourne, to the acceptance of little portions of the faith according to individual taste.

The University of Chicago has a Chair of Religious Drama. The course is concerned with "all plays that have a religious effect" from Aristophanes to Shaw.

Genesis, chapter 1, has nothing to fear from true Science, for the greatest scientists, such as Dana and Kelvin, have paid their tributes of praise to this Divinely inspired account of the origin of the world.

Designed in the style of the Italian Renaissance, with a dome the summit of which will be 100 feet above street level, a new synagogue for the Jewish community of Melbourne is being erected. The synagogue will seat a congregation of 1200.

The largest single block of marble in the world—60ft. high, 6ft. square, and weighing 380 tons—has been quarried in Italy and taken to Rome, where it will be set up as a monument to Signor Mussolini. Owing to its tremendous size, it took more than a year to quarry and drag it yard by yard for 30 miles from the mountains to the sea.

In Ireland the fee for solemn Requiem Masses is £1 per head of priests attending. In case of a wealthy R.C. there may be fifty priests taking part; each gets his £1. The fee for Low Mass in the diocese of Meath was five shillings. These Masses are said for sick people, cattle, for success in fishing, for crops, and to drive the fairies out of the Churn.

The difficulty of paying for churches besets nearly all denominations. The most successful in finding money for the purpose appear to be the Roman Catholics and the Christian Scientists. The First Church of Christ, Scientist, Sydney, was dedicated recently. The total cost, including the organ, was approximately £47,000, which had been raised in nine years by voluntary offerings.

Roadside advertising signs are now either prohibited or severely restricted upon the public highways of 41 of the 48 States of the United States. The

practice of erecting huge hoardings close to the highways on which to advertise things for sale has grown so general and the billboards so large and obstructive as to excite vehement protests from the public in every State.

"Honour the Lord with thy substance; so shall thy barns be filled with plenty." As Bunyan puts it—

A man there was, tho' some did count him mad, The more he cast away, the more he had.

He that bestows his goods upon the poor Shall have as much again and ten times more."

Remains of a church with a beautiful mosaic floor of the Byzantine period at the supposed site of Shiloh have been discovered in Palestine by a Danish expedition. The place is some twenty miles north of Jerusalem, a village now known as Seatan. The remains previously discovered at this site belong to the period between the 13th and 10th centuries B.C., which is said to be the time of the Israelite conquest of Canaan and the period of Judges following Joshua.

An antefix—a kind of tile—bearing the sign of the Cross, and dating from the third century of our era, has been found during excavations on the site of the Roman fortress at Caerleon, Monmouthshire. Mr. Nash-Williams, of the National Museum of Wales, who is in charge of the work, has expressed his belief that this is the first piece of direct evidence of the presence of Christianity in Roman Wales that has yet been discovered, and that it would seem to show that Christianity reached Wales at least two hundred years years earlier than was commonly supposed.

How, 50 years ago, he was converted to total abstinence was related by the Bishop of London at the annual meeting of the Church of England Temperance Society in London (says the "Daily Chronicle.") "At the age of 23, just after I had come down from Oxford," he said, "I was staying at Horsham, where I met a watchmaker. He induced me to take the pledge after persuading me on the ground that he would be able to save another man. He brought the man to his shop and we signed the pledge together. I found out that the man with whom I was 'converted' was already a total abstainer."